The University of Chicago

PAUL'S ETHICAL VOCABULARY

A PART OF A DISSERTATION SUBMITTED
TO THE FACULTY OF THE DIVISION OF THE
HUMANITIES IN CANDIDACY FOR THE DE-
GREE OF DOCTOR OF PHILOSOPHY

DEPARTMENT OF NEW TESTAMENT AND EARLY CHRISTIAN LITERATURE

By
FELIX WILBUR GINGRICH

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INTRODUCTION

The purpose of this study is to gather significant data about the ethical vocabulary of Paul, first, by compiling a list of the terms in his letters which may fairly be said to be ethical and indicating some of their most important characteristics, and second by studying a selected number of these words in detail. It is hoped that thereby some estimate may be made of the importance of the ethical element in Paul's general vocabulary, and that correlatively some conception may be gained of the extent of Paul's interest in practical religious living, insofar as this is reflected in his vocabulary.

An ethical term, for the purpose of this study, is defined as one denoting particularly the practical side of religion. The following types of words were included in the group: those denoting actions or attitudes uniformly approved or disapproved by Paul; those denoting actions or attitudes sometimes approved, sometimes disapproved by Paul; those denoting ethical standards by which actions are judged, or the application of those standards.

The letters of Paul are taken in this study to be Romans, I and II Corinthians, Galatians, Ephesians, Philippians, Colossians, I and II Thessalonians, and Philemon. Ephesians is included despite the growing conviction of many scholars that it is sub-Pauline in origin, because the evidence of its vocabulary gives little, if any, support to the non-Pauline theory of its authorship.[1] A short study of the words of the list peculiar to Ephesians is appended to the summaries at the end of Part I.

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[1] See Moffatt, Introduction to the Literature of the New Testament p. 387.

PART I

A LIST OF THE ETHICAL TERMS IN PAUL'S TEN LETTERS

This list was obtained by an examination of Paul's letters, checked by reference to Moulton and Geden's Concordance to the Greek New Testament. To each word was appended the number of times it occurs in Paul's letters, and an indication whether or not the word was found only there in the New Testament (the letter "P"). Words of classical origin (before 338 B.C., although Xenophon and Aristotle are not counted as classical authors) are marked "C", words of post-classical origin, "PC". "LXX" marks words found in the Septuagint, including the Apocrypha, and "PS" those not in the Septuagint which are in the Pseudepigrapha or in Greek versions of the Old Testament other than the Septuagint, while "K" marks the words found in the papyri, inscriptions, and other sources of the non-literary κοινή or Common Greek, including Epictetus.

A total of 901 words were thus listed and classified, approximately 40% of Paul's total vocabulary of 2446 words; the latter figure, from Goodspeed's New Solutions of New Testament Problems, p. 105, although it excludes proper names, includes the Pastoral Epistles. While no claims for absolute accuracy or completeness are made for the list, it is still a striking piece of testimony to Paul's interest in practical religious living that so great a proportion of the words he uses can be found to have a significant ethical content.

The Septuagint element bulks largest in the list, 714 or 79% of the 901 words being found in that source; of the 187 words not found in the Septuagint, 38 or 20% are found in other Greek versions of the Old Testament, or in the Pseudepigrapha. This predominance of the Septuagint element is easily understood in the light of its familiarity, and the similarity of its subject matter to Paul's letters.

Paul's essential unity with the colloquial speech of his day is shown by the fact that 688, or 76% of the 901 words are found in the non-literary κοινή. Third in importance is the classical element, with 653, or 72.3% of the 901 words; of the 248 words not classical in origin, 167 or 67% are post-classical in origin.

Thirty-three of the 901 words are found only in Ephesians. The statistics regarding them are given below, together with the figures for the whole list, and for the 28 words found only in Galatians for comparison.

	C	Per cent of those not C which are PC	LXX	Per cent of those not LXX which are PS	K
Whole list	72.3%	67.0%	79.0%	20.0%	76.0%
Galatians only	53.5%	61.5%	64.3%	20.0%	71.4%
Ephesians only	66.6%	63.6%	57.5%	13.6%	54.2%

The classical element is thus seen to lead the field in the case of words found in Ephesians only, while the Septuagint and κοινή elements predominate in the whole list and in Galatians only, respectively.

PART II

The words chosen for more detailed study are the sixty-two words of the list which are marked with an asterisk and dagger in the Concordance of Moulton and Geden, thereby indicating that they were found by the authors neither in the Septuagint nor in "classical" Greek before the beginning of the Christian era. One word, ἀπεκδέχομαι, which was found to belong in that category although it is marked only with an asterisk by Moulton and Geden, was also included in the study, bringing the total number to sixty-three.

A. Ethical Words Possibly Coined by Paul

In this section, the sixty-three words referred to above were examined with a view to estimating the possibility of their being coined by Paul. They were divided into four groups, as follows:

1. Words which really do not belong in this category, since they are found either before the Christian era, or contemporaneously with Paul. Eleven words are in this list, as follows: ἀμετανόητος, Testaments of the Twelve Patriarchs, T.Gad 7, "α" text (Charles, introd. p. xix). δυνατέω, Philodemus Philosophus (i B.C.), Sign. 11,8, in T. Gomperz, Herkulanische Studien (Leipzig, 1865); Bauer's Wörterbuch says the word is found only in Christian writers. ἐπιχορηγία, Ephesus inscription, 79-81 A.D. in Dittenberger, Sylloge, 818,9. εὐπροσωπέω, P.Tebtunis, I 19,12 (114 B.C.). εὐψυχέω, Josephus, Ant. XI,241 (Niese), and Preisigke, Sammelbuch II, p.404. λογία, P.Hibeh, I,51,2 (245 B.C.). ὁλοτελής, Aristotle, De Plantis 817, B38. ὀφειλή, BGU 1158,18 (9 B.C.). παρείσακτος, Strabo 17,1,8. προαμαρτάνω, Dittenberger, Orientis Graecae Inscriptiones, vol.II, 751,10. φυσιόω, Testaments of the Twelve Patriarchs, T.Levi 14:7, in "α" text.

These words obviously could not have been coined by Paul.

2. Words occurring so soon after Paul in sources where his influence is unlikely, that they were hardly invented by him. Twenty-two words are in this list, as follows: ἀγνότης, inscription of Argos, 172-180 A.D., Inscriptiones Graecae IV,588,15. ἀπεκδέχομαι, Sextus Empiricus (ii A.D.) Adv.Rhet.73. ἀπεκδύομαι, Josephus, Ant. VI,330, as the reading of the thirteenth century Codex Marcianus. ἀρσενοκοίτης, Palatine Anthology, Book IX, 686,5, imperial times. ἐλλογέω, BGU,140,32, time of Hadrian. ἐλαφρία, Aretaeus, Χρον. Νουσ.θερ. II,2, in physical meaning. ἐπιπόθησις, Aquila, Ezra 23:11. ἐπιπόθητος, Appian (ii A.D.), Hisp.43. ἑτεροζυγέω; Apollonius (i and ii A.D.), Lexicon Homericum, but with different meaning. καλοποιέω, variant reading in Lev.5:4, but not in Philo, De Somniis II,296 (Cohn-Wendland), as Thayer and Bauer say. κατάχρισις, Vettius Valens (ii A.D.) 108,4 and 117,35, ed.Kroll. κατάρτισις, Plutarch, Alex.7. κολαφίζω, Preisigke, Sammelbuch, vol.III 6263,24. νεκρόω, Plutarch, De Prim.Frig.21, ethically in Epictetus I,5,7. νέκρωσις, physically in Aretaeus, περὶ αἰτιῶν Book II ch.10. παραβολεύομαι, Latyschev, Inscr. Orae Sept.Ponti Eux.I,21,26-28 (ii A.D.). πεισμονή, Apollonius Dyscolus, Synt.p.299,17(Bekker). περπερεύομαι, Marcus Antoninus 5,5. πληροφορία, P Giessen 87,25 (ii

A.D.). συλαγωγέω, Heliodorus (iii A.D.) Aeth. X,35. συνκοινωνός, P.Bilabel 19(b)2, (110 A.D.). φειδομένως, Plutarch, Alex.25.

3. Words which may have been coined by Paul. The criteria here used for estimating the probability of Pauline coinage are (a) whether or not closely related words occur before Paul; (b) whether or not Paul is likely to have had occasion to invent the word; (c) whether or not Paul was the first to form a given compound.[1]

Group three, then, contains words which have closely related words in sources before the fourth century A.D., and of which we can only say that they may have been coined by Paul. The fifteen words, together with their relatives, are as follows: ἀνακαινοω, ἀνακαινίζω. ἀνακαίνωσις, the same. ἀντιμισθία, ἀντίμισθος. ἀπέκδυσις, ἀπεκδύομαι. ἀποκαραδοκία, ἀποκαραδοκέω. ἐπιποθία, ἐπιποθέω. κατάλαλος, καταλαλέω. μεθοδία, μεθοδεύω. ὀρθοποδέω, ὀρθόπους. συμφώνησις, συμφωνέω. συνμιμητής, συμμιμέομαι. φρεναπατάω, φρεναπάτης. φυσίωσις, φυσιόω. χρηστεύομαι, χρηστός. χρηστολογία, χρηστολόγος.

4. Words which, until further evidence appears, we may say were very probably invented by Paul, either because he had a definite occasion to invent them, or because he was the first to form the compound in question. These fifteen words are as follows: ἀποκαταλλάσσω, ἐθελοθρησκία, εἰδωλολάτρης, εἰδωλολατρία, εὐπάρεδρος, θεοδίδακτος, ὀφθαλμοδουλία, πιθός, προσωπολημψία, συναρμολογέω, σύνψυχος, ὑπερεκτείνω, ὑπερνικάω, ψευδάδελφος, ψευδαπόστολος.

B. Separate Word-Studies

Twelve of the above 63 words which were found to reward study especially well, were investigated from their first occurrence down to Modern Greek, with special attention to problems of meaning and semantic change, and with many illustrative examples from every phase of the word's history. The results are briefly summarized below.

ἐθελοθρησκία, "self-imposed devotions", may also mean "false religion". Later ecclesiastical writers use it very often

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[1] See Moulton and Milligan, Vocabulary, s.v. ἀπέκδυσις, Moulton and Howard, Grammar, p.268, and Nägeli, Wortschatz, pp.42 and 51.

meaning "superstition".

ἐπιχορηγία, "supply", derived from the classical χορηγός, who supplied the funds necessary for training a tragic chorus. In the literary Modern Greek it comes to mean "subsidy".

εὐπροσωπέω, "to make a fair show". The derogatory connotation given this word by Paul is slightly felt in Modern Greek.

κολαφίζω, "to cuff, treat roughly", is a distinctively non-Attic, colloquial word, derived from κόλαφος, "a box on the ear", in the Doric comic poet Epicharmus (v B.C.).

μεθοδία, "wiles, stratagems", from the same source as the English word "method", is used uniformly in a bad sense by ecclesiastical writers, but comes to mean "method" in a good sense in late papyri.

ὀρθοποδέω, "to walk straight", from the poetic ὀρθόπους, is one of Paul's metaphorical words denoting ethical conduct, like περιπατέω, "to walk".

παρείσακτος, "smuggled in", a good example of the furtive force of compounds in παρεισ-, without much attestation after Paul, but still understood in the literary Modern Greek.

πεισμονή, "persuasion", used both actively and passively after Paul. The passive finally wins out, however, and the word degenerates into the meaning "obstinacy" in literary Modern Greek.

περπερεύομαι, "to boast", from πέρπερος, probably a Latin loan-word; many various interpretations are given the word after Paul.

πληροφορία, "full assurance, conviction", in a very interesting semantic development, becomes "information" in both literary and colloquial Modern Greek.

φρεναπατάω, "to deceive", from the poetic word φρεναπάτης, which may mean "conceited", but more likely means "deceiver".

φυσιόω, "to inflate, puff up", is used always metaphorically. Paul uses it seven times, six of them in I Corinthians. It occurs before him in the Testaments of the Twelve Patriarchs (see above, Part II A, 1).